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been recorded elsewhere, are those of how the culture-hero failed to get spotted clothing like a fawn's hide, and how he failed to get long hair like a woman's; the man who was such a poor hunter that he couldn't even catch a raccoon (extremely obscene); how opossum mistook his fur for drizzling rain, his ears for the sky, his testicles for papaws; the girl who turned into a soft-shelled turtle to marry the painted turtle; the contest between the rabbit and bear (opossum in one version) as to whether there should be daylight or darkness. On the whole, the number of tales that have not thus far been recorded elsewhere is greater than one would expect; however, it may be that collections from the Potawatomi and Ottawa would reduce the number. Some of the episodes that occur elsewhere are arranged in a quite novel grouping. For instance, the tale of Snapping-Turtle on the warpath ends with his escape in the water; the second part (his revenge when they attempt to catch him in the water) is attached to the wolf cycle after the wolf has entered the water.

Addition, December, 1917. — Two weeks' field-work with the Potawatomi last fall have made it clear that Professor Dixon's contention that Potawatomi and Fox form a separate group among Central Algonquians as regards folk-lore and mythology is a mistaken one. We must rather assume an early association with Ojibwa, and a later one with Fox. Plains and plateau elements also occur. European elements are quite numerous. In the Proceedings of the National Academy of Sciences, 2 : 298, I have shown that the Peoria system of consanguinity has patently been affected by that of the Sauk, Fox, and Kickapoo. The data obtained in actual field-work confirm this in every way.

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ALL-SOULS DAY AT ZUÑI, ACOMA, AND LAGUNA. — Towards the end of October¹ the Zuñi celebrate *ahoppa awan tewa* ("the dead their day"). It is announced four days in advance from the house-top by *santu weachona'-we*, the saint's crier.² He also calls out that it is time to bring in wood. A portion of whatever is cooked on *ahoppa awan tewa* is thrown on the house-fire³ by the women, or carried by the men to the "wide ditch" on the river-side, where possessions of the dead are habitually buried.⁴

At nightfall boys go about town in groups, calling out, "*Tsale'mo, tsale'mo!*"⁵ and paying domiciliary visits. At the threshold they make

¹ In 1915 *ahoppa awan tewa* was on Oct. 30; in 1916, on Oct. 17. How the day is reckoned I do not know. It is said vaguely that the day falls some time after the *kohāiito*; i.e., the beginning of the count of forty-nine days to the advent of *shalako*. According to one informant, the date falls five days after the new moon after the full moon of the *kohāiito*.

² The Catholic Church has been disestablished in Zuñi for a century; but an image of the saint has been preserved, and her cult in part kept up.

³ To remember the dead, it is a daily practice, both at Zuñi and at Laguna, to drop a bit of food on the fire or crumble it on the floor.

⁴ One informant stated that at supper every member of the household put a piece of meat or bread on the fire.

⁵ A "Mexican" word, but the meaning is unknown. One informant thought it meant "Give me to eat." See B. Freire-Marreco, "New-Mexican Spanish Folk-Lore" (JAFI. 29 [1916]: 538-539).

the sign of the cross, saying the "Mexican" prayer, *polasenya*;¹ and the inmates give the boys presents of food, — bread or meat. In spite of the "Mexican" features of *ahoppa awan tewa*, the Zuñi assert that the day has always been observed by the people, and that it is in no wise a Catholic ceremonial.

In Catholic Acoma the Catholic character of the day is of course recognized. It is known as a church celebration to fall on a calendar day, Nov. 1 or 2, guessed my informant. At Acoma, too, parties of boys, as many as ten perhaps, will go around town, calling "*Tsale'mo, tsale'mo!*" They also ring a bell. Their "Mexican" prayer is, "Padre spirito santo amen." They are given food. Food is also taken to the cemetery and placed around the foot of the wooden cross which stands there in the centre. The war-chiefs stand on guard. By morning, however, the food has disappeared. What becomes of it my informant did not know.

At Laguna, food is also taken to the cemetery. The day is called *shuma sashti* ("skeleton day"); and to give to the dead on *shuma sashti*, the fattest sheep and the best pumpkins and melons are saved. A story goes that once a young man was told by his mother to bring in for the occasion the fattest two lambs of their flock. The young man objected. Soon thereafter he fell sick, and he lay in a trance for two or three days, until the medicine-man restored him. On coming to, he reported he had been with the dead. The church was full of them. Happy were they who had been well-provided for by their families. The unprovided were befriended by the provided.

On *shuma sashti*, candles are set out on the graves. A little ball of food made up of a bit of everything served to eat is also put on the fire. The boys who go about getting food call out, "*Sare'mo, sare'mo!*" Their "Mexican" prayer is called *porasinia*.

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A ZUÑI FOLK-TALE. — Recently, when I was looking over some old field-notes, I came across a hitherto unpublished short Zuñi folk-tale which I recorded during my first visit to the pueblo of Zuñi.² Nai'uchi,³ the narrator, called it "The Origin of the Dragon-Fly; or, Why the Chief Priests receive the First Harvest from the Fields." The story was jotted down

¹ The index-finger of the right hand is bent, and the thumb held close to it and erect. As they touch the respective places, the following words are said: "Left temple [*ela santu*], right temple [*kulusi*], middle breast [*lenuishta*], forehead [*imimiku*], left shoulder [*liplan-seniola*], right shoulder [*ios*], forehead to chin [*imimipali*], middle breast [*eleleho*], left temple [*eleshpintu*], middle chin [*santu*], blowing into hand [*amikiasusi*]." The current Spanish formula is: Por la señal de la Santa Cruz. De nuestros enemigos libranos Señor. En el nombre del Padre, del Hijo, y del Espíritu Santo. Amen.

Although as given me at Zuñi some of the motions are faulty, the characteristic Spanish position of hand is observed, and the "amen" is said characteristically with fingers to lips. This conclusive motion at Zuñi is peculiarly interesting, as it seems to combine the Catholic motion and the Zuñi breath rite (*yechuni*).

² Compare my *Reizen en Onderzoekingen in Noord-Amerika* (Leiden, 1885), pp. 273-306.

³ A chief priest of the Bow, and famous theurgist, who died in 1904. Nai'uchi was one of Cushing's staunchest friends, and later also of Mrs. Stevenson.